

Lesson One

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Introduction

[1] Book: Mishkat al-Masabih

[2] Authors: Imam Baghawi and Imam Tabrizi

[3] One of most accepted books of Hadith

[4] Kitab ur Riqaq (pl of Raqiq) – Chapter of Subtleties

- a. Hadith to soften the heart
- b. Thought provoking
- c. Comprehensive statements
- d. Relate to core interactions between humans and the Dunya (the world)
- e. Apply to EVERY single human being.

NOTES

Hadith 1

The Prophet (saw) said more or less, there are two bounties (blessings) of Allah (swt) in which majority of people get defrauded/lost/conned/cheated - **health/well-being and spare time.**

[1] We should use well-being and spare time properly.

[2] This Dunya is not even like a drop compared to the hereafter.

[3] How are we defrauded? Have not acquired enough for the afterlife. We will be in loss/regretful in the hereafter. Remorse will not help at that point because there is no coming back.

[4] The people of Jannah will feel loss for the time that they did not spend in the remembrance Allah (swt).

NOTES

Hadith 2

Prophet (saw) said more or less, By Allah, this Dunya in comparison to the hereafter is like one of you taking his finger and dipping it in the ocean. Then look how much you come back with.

[1] First hadith gives understanding that everyone has free time and health that we should not waste (speaking about human and emotions). Now the Prophet (saw) speaks about the world.

[2] How much water stays on your finger when you pull it out?

[3] Our biggest problem: Love for this Dunya.

Abandon the Dunya with your heart - do not let your heart be attached to the Dunya.

[4] If a person loves Allah and the hereafter and is totally engrossed in the Dunya- his whole work will be Ibaadah because of his focus/intention.

Anyone who loves the Dunya through his heart, then even if he is taking part of Deeni activities, then even that will be in vain because it will be for the wrong reasons (show, vain, Dunya).

[5] Do not take to extreme: Must still do things in the Dunya for hereafter

NOTES

Hadith 3

The Prophet (saw) once passed by a small lamb with two problems (it was dead and disfigured). The Prophet (saw) said more or less, which one of you would like this for a just a single Dirham?

The Sahabah (ra) responded that they do not want it for anything.

The Prophet (saw) responded more or less, How you have no value for this animal, Allah (swt) has even less value for this world.

[1] Shun Dunya from our hearts.

NOTES

Hadith 4

The Prophet (saw) said more or less, The Dunya is a prison of the believers and paradise for the disbelievers.

[1] In comparison to what Allah has prepared for us in Jannah, this life is a prison.

[2] No Muslim in the world is able to do what he wants in whatever country he lives.

[3] Understand that this is a world of limitations but that there is something waiting for us in the hereafter.

[4] The more rules you are able to obey in this life, the better a slave you are of Allah and the better your afterlife will be

[5] There are times when a person wants to be give up the attractions of this Dunya - that is when the Shayataan tries his best to bring in the desires and attractions to distract - that is when the world goes dark for him, although it appears bright.

NOTES

Hadith 5

The Prophet (saw) said more or less – For a believer, Allah will not diminish/shortchange you even in a single good act that you do (every good deed is valued, Allah will value every good deed). He is given through it in this world*. For a disbeliever, all the good that he did for the sake of Allah (any altruistic act), he gets fully rewarded in this world, but gets nothing in the hereafter.

* What do you get for the good deeds? All the successes, exhilaration, contentment, satisfaction etc. that you get in this world, you get from your good deeds. Allah removes calamities, gives you an abundance of sustenance (even though it is a small amount), and you will also be rewarded in the hereafter. Wealth, being the first – this is not what you get because of your good deed.

[1] Allah (swt) says in the Quran to the near meaning “Allah does not oppress anybody. Anyone who does an atom/infinitesimal amount of good, Allah will give you. Anyone who does an infinitesimal amount of bad deed, and he will see it. Allah does not oppress even to the infinitesimal amount. If it is a good deed, he will multiple them. And Allah gives abundant amount of rewards”

[2] Story of Umar (ra) – Value of good deeds

[3] Allah (swt) does not waste anyone’s action

[4] Whoever wants the crop of the hereafter, We will increase that crop. And whoever’s focus is on the crop of this life, then he will get some of that but he doesn’t get anything in the hereafter.

[5] Bad deeds - washed away through hardships and then you do not have any bad deeds to be punished for

[6] Story of Abu Bakr (ra) – Safeguard from being taken to task by Allah (swt)

NOTES

Hadith 6

The Prophet (saw) said more or less, The path to Jannah is paved with difficulties. The path to the hellfire is paved with the beauties and distractions.

[1] Not all temptations are covers for the hellfire. Only refers to haram temptations. There are permissible temptations (cool drink)

NOTES

Hadith 7

The Prophet (saw) said more or less, the person who is the slave of the Dinar or Dirham*, they have fallen and they will never get up. And a person who is slave to a garment**, then he will never be able to get up. He is such a person who gets happy when he gets more and more. And if something is taken away or he doesn't get, he gets angry. And the person is destroyed. If he was pricked by a thorn, there is no one to help him. To contrast this, glad tidings for that servant of Allah who is holding on to the reins of Allah, his head is disheveled, his feet are soiled, if he is appointed in the position of security, he stays there, if he is placed in the rear guard, he stays there. If he asks for permission from someone, he will not be given permission because he doesn't look honorable.

[1] Ask ourselves: Are we slaves of the Dunya?

[2] *The person who takes wealth from non-Halal places and does not spend in Halal ways (give in charity, give Zakat).

Person who loves wealth - likes to hoard it

[3] **Garment made of wool/silk that was square with two designed/ornamental edges (Wearing it for arrogance, ostentation).

[4] Why is he a slave? Because your whole heart/soul is for that. You have no ability to get out of it. And you do not even know you are a slave to it.

[5] This is for someone who becomes a slave and shows off/looks down on people. **Not** the same for someone who dresses in a nice for a permissible way - depends on intention (wearing it for yourself).

[6] Allah (swt) says in the Quran to the near meaning, Who is there to prohibit and make unlawful the adornment Allah has extracted for the people and all of these sumptuous food.

[7] Story of Hasan al Basari (RA) wearing a nice suit.

[8] Allah (swt) says in the Quran to the near meaning: This is the state of the Hypocrite. There are those people who will question you and Sadqa. But if they are given of it they will be happy, and if they are not given they will be angry. And these people are on the brink of Imaan...or wrote the book.

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